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MISCELLANEOUS SELECTIONS.

EXTRACTS, No. 4.

FROM DR. A. CLARKE'S COMMENTARY.

OBSERVATIONS ON THE BEING OF A GOD. Deceived from a consideration of Hebrews, chap. xi. 6.—He that can see unto God must believe that he is: and that he is the rewarder of them who diligently seek him.

CONCLUDED.

PHENOMENON III.

The impression of an inconceivably rapid motion upon the earth, without disturbing, in the smallest degree, any thing upon its surface, or in the atmosphere which surrounds it; is another instance of the infinite wisdom of God. That with which God has endowed the celestial bodies, in order to accomplish this end, is called gravity, or attraction. The existence of this influence is easily demonstrable from the curious law which pervades all the bodies in the solar system, and which every other body in the whole compass of space.

This law, viz. that the squares of the periodic times of the planets are to each other as the cubes of their mean distances from the central body, was first discovered by Kepler, and afterwards demonstrated by Sir Isaac Newton. Thus, if the distance of but one planet from the sun is known, and the periodic revolutions of the whole, the distance of each from the sun is easily ascertained. The mean distance of the earth from the sun has been found by the transits of Venus, in 1761 and 1769, to be about ninety-five and a half million of English miles; and the periodic times of all the planets are known by direct observation. Thus, to find the distance of Jupiter from the sun, nothing more is necessary than first to square the period of the earth, 365 days, 5 hours, 48 minutes; and that of Jupiter, 11 years, 315 days, 14 hours; and divide the greater product by the less, to find the proportion one bears to the other; then to cube the earth's mean distance from the sun, 954 millions, and multiply the cube by the proportion between the periodic times already found; and the cube root of the last product will be the distance required. By this means it was that the distances of the different planets from the sun, and of the satellites, have been calculated. From this law it is evident, to every one that deeply considers this subject, that the planets revolve in orbits by an influence emanating from the sun; for the nearer a planet is to the sun, the swifter is its motion in its orbit, and vice versa. The singular phenomenon of a planet's describing equal areas in equal times, results from gravitation combined with the projectile power; or, in other words, from the union of the centripetal and centrifugal forces. Thus, a planet describes in twenty-four hours any given arc of its orbit, and the area contained between two straight lines drawn from the extremities of this arc and meeting in the sun is ascertained; it will be precisely equal to what the planet will describe in any other twenty-four hours, the greater or less quantity of the arc described being continually compensated by the less or greater extent of the straight lines inclosing the respective areas. We also find that, by virtue of these laws, the motion of a planet in its orbit is not decreased in arithmetical proportion to the increase of the distance from the central body; for the nearly orbital motion of the Georgian Sidus, for example, is only about five times slower than that of the earth, though its distance from the sun is full nine times greater.

Every man may convince himself of the existence of gravity, by observing the phenomena attending falling bodies. Why is it that the velocity of a falling body is continually accelerated till it arrives on the earth? We answer, that the earth continually attracts it; consequently, its velocity must be continually increasing as it falls. It is also observable, that the nature of the influence on falling bodies is precisely the same as that which retains the planets in their orbits. By numerous experiments it is found, that if the falling body descends towards the earth 16 feet in the first second, (a statement very near the truth,) it will fall through three times this space, or 48 feet, in the next second; five times this space, or 80 feet, in the third second; seven times this space, or 112 feet, in the fourth second; nine times this space, or 144 feet, in the fifth second, &c. Hence the spaces fallen through are as the squares of the times of falling, i. e. the first second the body falls 16 feet; and in the next second, 48 feet; consequently, the body falls as many feet in the two first seconds as is equal to the sum of the two numbers, viz. 64, which is 16 multiplied by 4, the square of 2, the number of seconds it took up in falling through the first 64 feet.

The above is but a very brief account of the influence of one wonderful principle, which is universally diffused through nature; and capable of attracting every particle of matter under all its possible modifications, and of imparting to each substance, from the lightest gas to the most ponderous metal, that property which constitutes one body specifically heavier or lighter than another. To detail all the benefits which result from it, would be almost to give the history of the whole material creation. But it may be asked, What is gravity? To the solution of this question, natural philosophy is unable to lead us. Suffice it to say, that we know of gravity as its mode of operation, and that it is, like its great Creator, an all-pervading and continued energy. Therefore, that it is, and not in what it consists, is capable of demonstration.

All these things prove not only that there is a God infinitely powerful and intelligent, but also kind and merciful; working all according to the counsel of His will, and causing all His operations to result to the benefit of His creatures. They prove also, that God is continually present, supporting all things by His energy, and that, while His working is manifest, His ways are past finding out. Yet, as far as we are known, we should endeavor to know Him; without this, it is not likely that any man will serve Him; for, those alone who know Him, seek Him; and they only, who put their trust in Him, can testify to the rewarder of them who diligently seek Him.

REVIEW.

[FROM THE RECORDER AND TELEGRAPH.]

THE PROPER CHARACTER OF RELIGIOUS INSTITUTIONS.—A Discourse delivered at the opening of the Independent Congregational Church in Barton Square, Salem. By HENRY COLMAN.

(CONTINUED FROM OUR LAST.)

The doctrine contained in the proposition [that the Scriptures teach no particular system of faith to be believed], is, moreover, inconsistent with what the preacher advances in a subsequent part of the discourse. We refer to what he says p. 13, under the second head of discourse, on the subject of making religious services "intelligent." Intelligence implies the perception and belief of what is true in matters of opinion. But we cannot better illustrate it than by quoting the following clause of the discourse.

"We are required to worship God in spirit and in truth, not with the affections only, but also with the understanding. Enlightened principles of duty are of great value. Adopted not from accident, or caprice, or feeling merely, but being the serious convictions of the understanding they are far more likely to affect the conduct, and to have a constant and powerful influence."

Nothing can be more just than these remarks, but how to reconcile them with what has before been maintained, that the Scriptures teach no particular system of faith to be believed, nothing of course about which the understanding can be convinced, that Jesus taught no such system, and in proof of it to allege that the young ruler was required to believe nothing, is a task to which we are entirely incompetent. Much less can we discern with what appearance of consistency it is held, that it forms no part of the end of religion to inculcate doctrines and opinions, when it is acknowledged that these are the means by which it exerts its most constant and powerful influence. Is it so unlike all other causes, that it produces its end, without the means necessary to its accomplishment? or, does the end produce itself?

Since, therefore, Mr. C. appears to bring sometimes nothing "in particular," on this point, being sometimes of one opinion and sometimes of another, we shall not detain the reader any longer upon it, but subjoin a few out of very many passages of Scripture, which will assist him in making up his own opinion. "My people are destroyed for lack of knowledge," because thou hast rejected knowledge, I will also reject thee; that thou shalt be no priest to me—Beware of false prophets—Then said Jesus to the Jews that believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free—Sanctify them, through the truth—God hath from the beginning chosen you through sanctification of the Spirit, and belief of the truth—Take heed unto thyself, and unto thy doctrine—.....for in doing this thou shalt both save thyself and them that hear thee—But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them—Henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive—If there come any unto you and bring not this doctrine (i. e. the doctrine of Christ) receive him not into your house, neither bid him God speed—Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed—It was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints."

Similar remarks might also be made respecting Mr. Colman's declaration that it is not the end of religion to establish a party. Does he mean by saying "there is nothing sectarian or exclusive in Christianity," that it offers its blessings to all, without respect of persons, and forbids every thing of a selfish and monopolizing nature—the sentiment is true. But if he means that it makes no distinctions among men, nor requires any to separate from others and form a community by themselves, the sentiment is not true. Why did Jesus tell his disciples that they were "not of the world," that he had "chosen them out of the world," and that "the world would hate them" on this very account, if he did not intend to distinguish them from the world, and constitute them a community by themselves? Why else are believers in Christ designated throughout the New Testament by such titles as "the elect," "called," "chosen," and even commanded in the name of the Lord "to come out" from among others and be separate? Was there ever a religion which carried with it language more exclusive? Did not the heathen in the days of Christ and his apostles so understand it? and was it not this which made them represent Christians as a sect of *atheists*, who, as they constantly affirmed, were the enemies of all religions? Had this not been the case, had the apostles allowed of any compromise between Christianity and other religions, would they and thousands of others have been called to seal it with their blood? In fact Mr. C. himself makes it an exclusive religion. "The object of Jesus," he says page 12, "was to establish no other sect than the *sect of good men*." Either then all men are good and belong equally to this denomination—or Christianity is "exclusive," and includes only a part of them.

2. The discourse contains some things which are singularly weak, and unfair in point of argument. An example of this occurs in the following passage.

"We may be asked if we believe that there is merit in good works; we answer that there can be no merit without good works. We may be told that this is moral preaching; and we reply, that as far as it is moral, it is evangelical, and no farther. If it is reproached as moral preaching, we ask only what it should be? It must either be moral, or immoral, or neither. Immoral, we know, you would not have it; and if it is neither moral nor immoral, what is the use of it? Therefore, to carry out the argument, it must be moral preaching."

It is very possible that some on hearing or reading this remarkable syllogism have been ready to pronounce it a triumphant exhibition of the preacher's powers of ratiocination; and that weak and uninformed minds should be taken with it we can readily conceive. But how it should have any effect upon other minds we are at a loss to discover. The word moral as applied to preaching may be used in three senses. It may denote that preaching which leaves out of view the doctrine of the Gospel; or, that which inculcates the necessity of being moral; or, that which makes morality the ground of a sinner's justification in the sight of God, in which last sense it is synonymous with what is called legal preaching, that is, the preaching which places a sinner's dependence for salvation upon the ground of his obedience to the moral law, and not upon the ground of grace. Would Mr. C. be understood as referring to the first of these? If he belongs to him to show that there is no connexion between doctrine and duty, or that a man may do what God requires of him, as an act of obedience in him, without understanding and believing what he requires. Does he speak of the second use of the word? We ask if he ever heard of any among those to whom he refers, who inculcated the necessity of men's being immoral? One other signification is left, does he refer to this? Here, as we have said, the word moral has simply the force of legal. Those who use it, mean by it that preaching which places a sinner's dependence on works of law, and not on grace. Believing on this subject as St. Paul did, "that a man is justified by faith without the deeds of the law," those who object to such preaching conclude with him, that "if it is by grace, then it is no more of works; otherwise grace is no more grace." The preacher, therefore, to have reasoned to the purpose, should have used the word legal where he has used moral, and his syllogism would stand thus—"We may be told that this is legal preaching," (i. e. preaching which places a sinner's justification on the ground of law, and not on the ground of grace)—"and we reply, that as far as it is legal, it is evangelical, and no farther. If it is reproached as legal preaching, we ask only what it should be? It must be either legal, or illegal, or neither. Illegal we know you would not have it, and if it is neither legal nor illegal what is the use of it?" Therefore, to carry out the conclusion—if a man preaches at all, he must preach that a sinner is justified by law and not by grace. A syllogism, which, however creditable it may be to the author's ingenuity, is no very forcible exhibition of his powers of reasoning.

Another question raised in this connexion is whether there is merit in good works; and the answer is, that there is no merit without good works. This we apprehend is much the same as if it were asked whether a man who defrauds his country to pay what he owes be a just man, and it were answered, that there can be no justice without paying what we owe: or whether the good works of a criminal justify him to die, do not render him a *meritorious* member of society, and the answer should be, that no member of society can be *meritorious* without good works—and both would be just about as much to the point, as if a tailor were asked whether a coat does not consist in the sleeves which belong to it, and should gravely reply that there can be no coat without sleeves. After these examples, no one will doubt the author's fondness for that particular figure of speech which grammarians call *paronomasia*, the characteristic of which, as its name imports, is, that it is founded more in sound than in sense. Had Mr. C. first told his hearers what merit in a sinner is, or had he explained in what sense it is used by those whom he is opposing, the evasion which is now so artfully concealed would have been obvious to the meanest capacity: since the only question in that case at issue between him and them would have been, whether the obedience of a sinner is perfect? In other words, whether he who does a part of his duty, does all?

But it is not merely upon the weakness of Mr. Colman's argument that we would remark, and these are not the only examples which might be brought from the Sermon to show how inconclusively he reasons—but where is the fairness of arguing upon premises which have no foundation in fact, and then charging all the absurdities which grow out of them upon those who never maintained them? Yet this has the author of the Sermon under consideration done again and again. He even exhibits these phenomena of his own imagination to others, who, he is aware, will be likely to take all their information on the subject from him, as an honest and candid statement of the opinions of those whom he is opposing. Innuendo and misrepresentation may serve to wound and irritate the feelings, but employed as they are in the following passage, it is impossible that they should carry the least conviction to the understanding.

"The virtues which we recommend, may, by a perversion of the language of the Scriptures, be called the filthy rags of righteousness; yes, and the more you have of them the better; for these filthy rags which so filthy Christians so really as good as they profess themselves vile, attempt to throw so black discredit, and who nevertheless, are careful to be thickly clad with them under their robes of orthodoxy, will be found among the brightest pieces in the celestial garments of the saints." p. 12.

The sort of "discredit," which orthodox believers in Christianity throw upon good works, has already been explained. It consists simply and only in holding them to be insufficient as a ground of justification. In other words in holding that God justly demands perfect obedience to his law, and that a sinner's obedience is imperfect. The faith in Christ, however, by which they are justified, is a "faith which is full of good works." It is a faith which St. James tells us must be productive of good works, or it is not the faith which justifies. Is there then no difference between holding good works to be insufficient as a ground of pardon and eternal life, and as the necessary, essential and certain fruits of that faith which procures these blessings? At least was not Mr. C. perfectly aware, that those whom he holds up to ridicule, believe that there is such a difference, and was he not bound to represent them as making it? But this he has not done.

The serious and impartial reader reviewing the passage in this light will find it difficult to cherish any feelings but those of regret, that the preacher should have made such a subject, on such an occasion, the theme of his sarcasm, when it could be done only at the expense of justice. But ridicule is not argument; and until something more convincing is exhibited, it must not be thought strange if the same orthodox persons continue to express themselves in the language of inspired prophets and apostles, and to allege, that "By the deeds of the law there shall no flesh be justified, in his sight,"—that "Christ is the end of the law for righteousness to every one that believeth." Still will they claim the liberty of saying, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. *Not of works, lest any man should boast.*" If any one demand, "where is boasting then?" They will promptly answer—"It is excluded. By what law? Of works? nay, but by the law of faith." And should they be so happy as to be received at last into the bosom of the blest, the only song which they dare to anticipate is, "Not unto us, O Lord, not unto us, but unto thy name give glory." "Unto Him that loved us, and washed us in his own blood; and hath made us kings and priests unto God and his father—to Him be glory and dominion, for ever and ever." [TO BE CONTINUED.]

* The passage of Scripture in Isaiah xlv. 6, which the author here represents as being perverted, is as follows: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." As the perversion, however, is not pointed out, those who are in the habit of using it as a strong expression for an imperfect righteousness, will probably think, as they have done, that the prophet intended to show the Jews, that their righteousnesses would no more compare with what is ought to be, than a tattered worn garment would, with a new and splendid robe.

† Gal. v. 6. Acts xv. 9. James ii. 26.—17.
‡ Rom. xii. 20.—4. Tit. iii. 5. Eph. ii. 8. Rom. iii. 27. Ps. cxv. 1. Rev. i. 5, 6.

MONITOR.—No. 5.

OF RENOUNCING THE WORLD.

"Love not the world, neither the things that are in the world." 1 John ii. 15. How comprehensive are these words! The world is that blind and depraved multitude which Jesus Christ condemns in his gospel, and for which he refused to pray at his death. The world, in one word, is all those who love themselves, or the creatures, without regard to God. We are then that world ourselves, as long as we so love ourselves, and seek that in the creatures which can be found only in God. Happy that apostle, "to whom the world was crucified, and he crucified to the world." Gal. vi. 4.

What a happiness it is to be convinced, how truly contemptible the world is! He that parts with the world for God, parts but with a trifle; and they are lamentably weak, who think they have done some great matter in forsaking it. Every Christian has already renounced it in his baptism; those who live in the strictest retirement, only keep to that engagement with more precaution than others. To seek the heaven, is to fly the storm.

VALUE OF THE BIBLE.

What an invaluable treasure is the sacred volume; and how loudly are we called as individuals to a frequent and studious perusal of it. If God has revealed in that volume all those truths, which it is necessary we should know, and feel, and love and obey, in order to our attainment of eternal life, how guilty is the ingratitude with which many receive this peculiar token of divine benignity—the presumptuous indifference, with which they cast away the inestimable price thus put into their hands to get wisdom! How many are there, who either neglect their Bibles altogether, or but occasionally, and carelessly turn over the sacred pages, to gratify an idle curiosity—or to pacify an accusing conscience—or to wear away a tedious hour of holy time. How little is generally known of the contents of a book, compared with which, all the productions of human learning and ingenuity are "less than nothing and vanity!"—A book which unfolds the scenes of all futurity—proposes terms of reconciliation between man and his Maker; and directs every honest inquirer in the safe and sure path to glory, honor, and immortality. Here are precepts of infallible correctness and of universal application. Here is intelligence not only from distant isles and continents, but from distant worlds; most interesting in its nature and most unquestionable in its authority. Here are discoveries, which no geographical researches, or astronomical observations have ever equalled. Here is biographic portraiture, of which alone the subject is faultless, the resemblance complete, and the hues un fading.—Here is history, which carries us back beyond the first period of measured duration; records not only events, but their causes, not only actions, but their motives; and makes us acquainted, not only with facts but with their most important relations, and their endless results.—Here is poetry—in all its beauty, sublimity and pathos—unindebted to the pignments of a sportive fancy—the tumult of unhalloved passion—or the shadowy forms of a superstitious mythology.—Yet this book lies unopened, while the *trifling nothings of the day*, and the still lighter fictions of romance, are eagerly sought and diligently circulated, perused and reperused! Surely the indignation of the Most High may well be aroused, when he sees such trifles preferred before him—when he hears his rational and immortal creatures so distinctly saying to him by their conduct, "Depart from us! we desire not the knowledge of thy ways."—Rev. Daniel Huntington's Sermon.

ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD.

INGENUOUSNESS.

No trait of character is more lovely, none proffering more acceptable invitations of confidence and friendship, than ingenuousness. It always manifests its own real nature, without dissimulation, without awakening fear or suspicion. In all the artless simplicity of truth, in all the frankness of unsuspecting innocence, it makes known its purposes, its sentiments, and its objects of affection and interest. It is as unlike that dark duplicity, often seen, which, though varying its form and appearance to allure and deceive, is still always forbidding and suspected, as light is unlike darkness, or truth falsehood. Every thing in the former recommends itself to esteem and trust, honest in its pretensions, clear in its promises, and well known from its true indications of candor and sincerity; so that the confidence of its alliances are never weakened, nor the fervor of its friendship ever cooled. A light is thrown around it, rendering visible its motives of action, its plans of conduct, and its opinions of men and things. But in the latter, there is nothing that can be loved, nothing that can awaken esteem or even excite sympathy. There is a mysterious something, which we either fear or shun or despise; a darkness through which we cannot penetrate, and in the obscurity of which we dare not leave any thing which is our own. We stand at a distance, and gaze as if on a phantom, full of uncertainty, painfully doubting whether to embrace it as friendly, or to avoid it as destructive, until at length impatience urges us away, from the illusive object, and we seldom wish to take a second view. A person who has advanced but a short distance on the journey of life, must have oftentimes noticed these two opposite extremes of character, and he will candidly say that the one invited and perhaps received his veneration, and love, and pity; while for the other he felt either indifference or disgust. The former, indeed, may not be blameless and perfect; it may in many instances err, it may injure itself and its associates, and not unfrequently leave cause to mourn over its own folly, its exposure to deception and its incautious simplicity.

But through all this, its native lustre shines forth, too mild and too charming not to procure the warmest admiration for its beauties, and the readiest pardon for all its faults. A person possessed of this, spreads a kind of enchantment around the society in which he moves; his appearance, his actions, and his conversation afford the highest pleasure to those of a kindred spirit, and to all impart satisfaction and delight. His presence drives away distrust and suspicion and conjecture, which destroy so many friendships and poison so many sources of happiness. He carries with him the very zest of the enjoyment of social intercourse; a boldness, a freedom, a carelessness and an unreserve, which genuine friendship alone can justly appreciate, but which do not exist in a suspecting and suspected world. Even in this state of insecurity, he is generally more free from attack than the distrustful and jealous. He holds up so beautiful a picture, that slander itself seldom attempts to throw upon it any delinquency, and therefore remains in all its pristine loveliness and purity, a glowing monument of the skill of the artist; while many coarser paintings have been materially or wholly destroyed.

Surely philanthropy never devised a scheme

more fraught with human happiness and more favorable to its extension than would be an universal exhibition of this sincerity and frankness of character; I mean, among those in the higher walks of life, who are regarded as enlightened and virtuous. Were its influence seen, and felt by all such, who could calculate the amount of happiness which would then be brought into the civilized world? Then active and sympathetic benevolence would not find so many objects to resist her progress, to occasion regret or in awaken sorrow. Then would be, in every enlightened society, if not the reality, at least the semblance, of that innocence and simplicity and consequent happiness, with which our first father's native seat was blest.

But, painful as it is, sad experience and daily observation force us to the conclusion, that this noble principle exists but with few, and has an influence lamentably too small. The opposite is so strong and prevalent, that our common associates are little more than strangers, and our choicest friends are hardly known. There is, in almost every bosom, a coldness of feeling, an obscurity of suspicion, which are as fatal to the enjoyment of life, as the Simoom of the desert to life itself. Each person seems to be insulated from his fellows, alone in his interests and pursuits, fortified in his own selfishness, not caring nor feeling for those around him, provided he can be safe and prosperous. No wonder then, amid such a destitution of sympathy and benevolence and fellow interest, that there exist no richer enjoyments nor purer friendships: for there is no soil to give them nourishment, no genial influence to bring them to maturity. As long as men remain in this darkness of character, as long as from deception or fear, or suspicion they conceal their hearts, so long will society be destitute of interest and obligation and enjoyment. But when they cease to dissimulate, when they throw aside their dark surmises and forbidding doubts, and show that noble frankness of character, and indifference and fearlessness of suspicion, a purity of motive that desires not concealment, and a plain exhibition of the real objects of their business and pursuit; then social intercourse will possess numerous and irresistible charms, which would prevent the snarling of cynics, the censures of the reclusive, and the occasional disgust of all. Then indeed it would be blissful to live.

A. G. R.

FOR ZION'S HERALD.

THE CHRISTIAN SOLDIER.

"Wag a good warfare."—"Fight the good fight of faith."

Whilst the Christian world regards with horror the practice of the heathen, in reference to the shocking customs of *infanticide* and *self-mutilation*, and holy angels in heaven look down with eyes of pity, on "earth's little field, where kings run mad, and death, grim death, hangs up the quiver nature gave him, as slow of execution, and sending forth imperial butchers, bids them slay their silly sheep, and loss him twice ten thousand at a meal," I hope the gentle reader will excuse me if I endeavor to enlist the truly valiant of the present day in a service, which, if well performed, shall be attended with immortal honors, and in which every noble power of the soul may be called forth into action, and every native and acquired excellence displayed to advantage. My object in this little essay is to describe the *Christian soldier*, and the *spiritual warfare*. "For the weapons of our warfare are not carnal," neither do we war after the flesh, "for we wrestle not with flesh and blood, but against principalities, and powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places."

1. The true Christian soldier does not wait for imprisonment, but like the ancient Grecians, Romans, &c., considers it an honor to be enrolled among those who voluntarily engage to oppose the common foe. The enemies of God are the enemies of man,—it is a disparagement to the dignity of a free, intelligent being, to be "sold under sin," and a slave to the Prince of darkness. Come then, my fellow mortal, renounce your allegiance to your adversary the devil, for "the wages of sin is death," and enlist under the banner of Prince Emmanuel, whose "service is perfect freedom," and whose reward is everlasting life.

2. It is the soldier's business to please him that hath chosen him to be a soldier. Hence "he entangleth not himself with the affairs of this life." Let not then your worldly concerns and engagements, your worldly friends and acquaintance hinder you in your heavenly vocation. "Love not the world, neither the things of the world." "Lay not up treasures upon earth." "He that loveth father or mother more than me," says the Captain of your salvation, "is not worthy of me." If your relatives and neighbors will not engage in the same blessed cause, leave them behind, "come out from among them and be separate."

3. A soldier's life is attended with many privations and inconveniences. Hence it is said, "Fought therefore endure hardness as a good soldier of Jesus Christ." "If any man will come after me, let him deny himself, and take up his cross and follow me." Let not this however discourage you; for while the men of this world often suffer the loss of all things in order to obtain a *corruptible* crown, you shall, if faithful unto death, have one "that fadeth not away." Needless self-indulgence will effectually destroy the spirit of a soldier. Revelings and banquetings quench the glorious fires of heroism; whilst hardship, grief and loss will make you "bold to take up, firm to sustain the consecrated cross." Be determined on victory at any price.

4. But the young and inexperienced are often ignorant of Satan's devices, it is therefore necessary that they should learn the discipline. "Learn of me," says your Generalissimo. "It is good for a man that he should bear the yoke of Christ in his youth." Learn, fellow-soldier, to imitate them who through faith and patience inherit the promises. Cultivate the true spirit of a soldier, fighting for liberty and life. Choose the best models, and set them constantly before you; select the brightest examples and copy after them. Study the heavenly tactics of those ancient worthies, who "waxed valiant in the fight, out of weakness were made strong, and turned to flight the armies of the aliens." "Obey them that have the rule over you," receive the word at their mouth, follow their faith, and be led on to victory.

5. Remember to put on the Christian soldier's uniform. "Be clothed with humility," and "put on zeal as a cloak." "O Zion put on thy beautiful garment." "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "Blessed is he that watcheth and keepeth his garments." The ornament of a meek and quiet spirit, is perfectly consistent with godly zeal and Christian courage; but pride and arrogance of spirit is utterly at variance with that cool intrepidity and magnanimous bravery which distinguishes the persevering combatant, the victorious champion. "If any man have not the spirit of Christ he is none of his."

6. And now, my fellow soldier, I beg leave to take you from the wardrobe to the armory, where, if you please, you shall be furnished with invincible arms, such as are "mighty through God to the pulling down of strong-holds." "Put on the whole armor of God,"

APPOINTMENTS.

In our last, we noticed the annual meetings of the Tennessee, South Carolina and Virginia Conferences of the Methodist Episcopal Church. We have since received the list of appointments for the present year, which follow:—

TENNESSEE CONFERENCE.

Memphis district, LEWIS GARRETT, Sen. P. E.
Memphis station—Robert Paine.
Memphis circuit—Elijah Kirkman, William B. Douglass, and Thomas L. Douglass, supernumerary.
Decatur—Joshua W. Kilpatrick, and Thomas A. Young.
Columbia—Willie Blount Peck.
Clinton—John Mason, and Benjamin P. Seawell.
Richland—German Baker, and Wm. B. Carpenter.
Beggs—W. Mullins, and J. Simmons.
Doer—J. Browder, and J. Dye.

Forked Deer district, JOSHUA BUTCHER, P. E.
Waynes—A. B. Rozzell, and A. Jones.
Wolf—John Seay.
Whitby—F. R. Jarrett, and T. P. Davidson.
Booth—C. Harwell, and T. P. Davidson.
Sandy—A. F. Driskell, and H. J. Brown.
Forked Deer—T. Smith, and I. A. Trott.
Cypress—Thomas Maddin.
Stant—J. Jackson, and J. B. Enoch.

Canny Fork district, JAMES GUINN, P. E.
South Fork—N. L. Norvell, and W. Johnson.
North Fork—W. W. Cooch, and B. F. Liddon.
Mountain—Jesse F. Bunker.
Canny Fork—B. S. Clardy, and R. H. Hutson.
Conny Spring—G. W. Harris, and M. Remy.
Stones River—John Brooks, and James W. Allen.
Stones River—B. F. Scruggs, and L. D. Overall.

Huntsville district, WILLIAM M. MAHON, P. E.
Huntsville—John M. Holland.
Nation—E. Taylor, and B. Brown.
Lincolnton—D. T. Taylor, and A. M. Clure.
Jackson—James M. Farris, and A. L. P. Green.
Point Rock—T. M. King, and S. R. Davidson.
Franklin—Rufus Ledbetter.
Lawrence—George W. Morris, and Thos. A. Straine.
The Upper Cherokee Mission—N. D. Scales.
The Middle Mission—W. S. Sullivan.
The Lower Mission—Richard Neely.

These Missionary stations are all under the superintending care of William M. Mahon.
Rev. Alexander Sale was transferred from the Mississippi, to the Tennessee Conference, and was assigned by the P. E. of Huntsville district, in Tennessee.

SOUTH CAROLINA CONFERENCE.
Althens district, WILLIAM ARNOLD, P. E.
Appalachian circuit—James Bellah, William Crook.
Broad River—William Parks, Isaac Boring.
Groves—Benjamin Rhodes.
Green—Joel W. Townsend.
Greenwich—Wiley Warwick.
Yellow River—John N. Glenn.
Fayette Mission—John Hunter.

Milledgeville district, SAMUEL K. HODGES, P. E.
Milledgeville—Bond English.
Colar creek—John J. Treggs, Jer. Norman, jun.
Sparta—Tillman Snead, James Tabor.
Alcona—Thomas Samford, Isaac Odor.
Ocmulgee—Green W. Hucklebee.
Washington—Patrick N. Maddux.
Monroe—Alexander F. Edwards.
Houston Mission—M. Carroll Pennington.
Aubrey Mission—Isaac Smith, W. C. Hill.

Savannah district, ROBERT FLOUNOY, P. E.
Savannah—George Hill.
Esingham—Lewis Myers, supernumerary.
Waynesborough—Thomas Darley.
Liberty—Noah Laney.
Otope—John H. Massey.
Little Ocmulgee—John H. Robinson.
Appling—John Slade.
Stellina and St. Mary's—Adam Wyrick.
St. Augustine—Daniel G. McDaniel.

Augusta district—NICHOLAS TALLEY, P. E.
Augusta—Samuel Dunwoody.
Warren—James Dunwoody, B. Gordon, supern.
**Washington, Lexington, and Greensborough—Lo-
 rich Pierce.**
Little river—Robert L. Edwards.
Wilkes—William Alexander.
Athens—David Garrison, John C. Wright.
Selma—John B. Chapel.
Keweenaw—John Bigby.

Charleston district, JAS. O. ANDREW, P. E.
**Charleston—W. Capers, Abner P. Manley, super-
 numerary, Benj. L. Hoskins, Stephen Olin.**
Orangeburg—John Mood, George Moore.
Coper river—James Hitchner.
Black river—Elisha Callaway.
Cypress—Robert Adams, Daniel F. Wade.
Calmar—Isaac Seawell.
Yellow creek—John Reynolds.
Black river—Abury Morgan.
Georgetown—Charles Hardy.

Columbia district, HENRY BASS, P. E.
Columbia—James Norton.
Stony river—Allen Turner.
Neberry—Joseph Holmes.
Canden—Malcom M. Pherson.
Stony—John Taylor, James Stockdale.
Reids—Nicholas Ware, N. P. Cook.
Reids—Barnett Smith.
Reids river—D. N. Burkhalter, Wm. W. King.
Wades—Thomas Mabry.

Fayetteville district, Wm. M. KENNEDY, P. E.
Fayetteville—James Donnelly.
Winthrop—Thomas L. Winn.
Blades—Nathaniel H. Rhodes.
Brennwick—J. Boswell, Reuben Mason.
Pe De—Benjamin Gaines.
Rockingham—Elias Sinclair.
Lock's creek—Samuel Seawell.
Waccamaw—Archibald Pennington.

Orange district, DANIEL P. CHRISTENBURY, P. E.
Orange and Society Hill—Charles Betts.
Deep River—Ewell Petty.
Rocky river—John W. Norton.
Deep River—Z. Dowling, Philip Groover.
Lincoln—Josiah Freeman, Isaac Hartley.
Wades—Mark Westmoreland, John Watts.
Wades—Henry W. Ledbetter.

Tallahassee district, JOSHUA EVANS, P. E.
Tallahassee Mission—Josiah Evans.
Fort Mission—Morgan C. Turrentine.
Chattahoochee—John L. Torry.
 Missions into the travelling connexion at this conference, 9. Locations, (chiefly because of bodily weakness or family concerns), 12. Increase of mem-
 bers last year, 3,394.

VIRGINIA CONFERENCE.
James River district, CALER LEACH, P. E.
Richmond—George Carson.
Williamsburg—John Kerr.
Williamsburg—Ethelbert Drake, W. A. Smith.
Williamsburg—William Hubbard, Abner Perdue.
Williamsburg—G. W. S. Harper, J. Watson.
Williamsburg—James Dunaway, W. L. Waller.
Williamsburg—Moss Brock.

Norfolk district, H. G. LEON, P. E.
Norfolk—William Leigh.

Bedford—Wm. H. Star, Lewelling Jones.
Buckingham—John Thompson.
Greenville—George M. Anderson.
Petersburg—George W. Charlton.
Mecklenburg—James Smith, William Moss.
Brunswick—Russell B. Foster, P. Anderson.
Amelia—Henry Ally, Samuel Tompkins.
Chesterfield—John O. Ballew, D. Roberts.

Norfolk district, BENJAMIN DEVANY, P. E.
Norfolk—Thomas Crowder.
Portsmouth—Overton Bernard.
Princess Anne—F. A. Ward, T. W. Newman.
Sussex—Joakin Lane, William Holmes.
Murfreesborough—Bennet T. Blake.
Gates—Waddle Johnson.
Suffolk and Surry—William Peoples.

Yadkin district, LEWIS SKIDMORE, P. E.
Granville—William Compton, J. Panabaker.
Franklin—Jesse Lee.
Yadkin—Christopher Thomas.
Iredell—James Reed.
Salisbury—Robert Wilkerson.
Banister—G. Nolly.
Guilford—Rufus Wiley.
Cannell—Johnna Leigh.

Newse district, THOMAS HOWARD, P. E.
Hillsborough—Thomas Lemay.
Newbern—George A. Brin.
Raleigh City—William Hammett.
Raleigh Circuit—Thomas R. Brame.
Trent—Curtis Hooks.
Topical Inlet—Brazil Floyd.
Beaufort and Straights—Thompson Gerard.
Black River—David O. Shattock.
Tar River—Charles P. Witherspoon.
Hare River—Jacob Hill.

Roanoke district, HENRY HOLMES, P. E.
Roanoke Circuit—Peter Daub, S. Day.
Washington—Joseph Carl.
**Swift Creek and Albemarle Sound—Samuel Har-
 rell, A. Harrell.**
**Mattamuskeet and Banks and Islands—Benjamin
 Edge, J. Holstead.**
Camden—Benton Field.
Edenton—William Morrison.
John Early, Conference Missionary.

The following persons have located this year: John
 F. Andrew, Elijah Sparks, John Hales, T. Muire.

LITERARY.

ADDRESS

Of the Trustees of the MAINE WESLEYAN SEMINARY
 to the members of the Methodist Episcopal Church,
 and to the public.

A school has recently been established at Readfield
 in the county of Kennebec, by the Trustees of the
 MAINE WESLEYAN SEMINARY; the primary object of
 which is, "to afford instruction generally in the prin-
 ciples of the Christian Religion, Literature, Agricul-
 ture, and the Mechanical Arts." For this purpose a
 charter of incorporation has been obtained, vesting
 the powers and privileges usually granted in such cases,
 in a Board of twenty-five Trustees.

A liberal donation has been made by Mr. Luther
 Sampson of Readfield, who may be considered as the
 founder of the institution, consisting of a farm, on
 which the school is located, containing about one hun-
 dred and fifty acres of valuable land, with the build-
 ings, stock, &c.; together with other property, real
 and personal, to an amount estimated at about ten
 thousand dollars; the principal of which is to be re-
 served as a perpetual fund, and the income alone to be
 appropriated to the purposes of the institution.

An elegant brick building has been erected for the
 accommodation of the school, fifty feet long, and thirty-
 five feet wide, three stories high, containing a chapel,
 school rooms, sleeping rooms, a dining hall, and a
 cellar story for a cooking room.

Two classes of scholars are designed to be included
 in the general plan of the school.
 1. *Institutional scholars*, who are placed under the
 direction of the superintendent, and who are required
 to devote a part of their time to agriculture, or me-
 chanical labor. These board on the farm, and for this
 class the institution is principally designed.

2. *Tuition scholars*, of both sexes, who are at liberty
 to devote themselves exclusively to scientific and
 classical studies, and who pay the price of tuition gen-
 erally demanded at other academies. These may board
 on the farm or in the vicinity, according to circum-
 stances of convenience. The price of board in the
 neighborhood of the school is from one dollar to one
 dollar and a quarter per week.

Lads of ten years of age and upwards, are received
 as institution scholars. The price of board and tuition
 to the least profitable of these is estimated at pre-
 sent at one dollar per week. A deduction is made
 from this amount according to the age and ability of
 the scholar to perform manual labor; and some are
 received who pay no other compensation for their
 board and tuition than their services. The price may
 be varied hereafter, if the interest of the institution,
 or the accommodation of the public shall require it.

Workshops are to be erected for the various handi-
 crafts, whenever the funds of the institution will ad-
 mit.

A competent instructor has been obtained, and the
 school is now in successful operation. The establish-
 ment of a school for smaller children under the su-
 perintendence of an instructor has been contemplated.
 Should this measure be adopted, seasonable notice
 will be communicated to the public.

That the views of the Trustees may be more per-
 fectly understood, the following is copied from the re-
 cord of their proceedings, May 11th, 1834.
 "Voted, that charity scholars shall be received in-
 to the institution who shall receive their board and
 tuition gratis, whenever the funds will admit. And
 that whenever application shall be made for the bene-
 fits of the school, the children of the Methodist travel-
 ling preachers shall have the preference."

"Voted, that the superintending committee shall
 investigate all cases of applications, and decide on the
 amount of charity which they shall receive, having
 respect to the ability of the parents, and the state of
 the funds of the institution."

From this exhibition of the general plan of the in-
 stitution it will be perceived that one of its principal
 objects is to serve as an asylum to the orphan children
 of the travelling preachers of the Methodist Episcopal
 Church, and to aid the children of the travelling
 preachers generally in obtaining an education.

Having thus briefly exhibited the leading features
 of their plan, the Trustees feel the importance of mak-
 ing an appeal to the liberality of their brethren for
 that support and co-operation without which they must
 ultimately fail of success. It will be readily perceived,
 that notwithstanding the very liberal donation which
 has been made to them, the income arising from it
 will fall far short of the amount which is neces-
 sary to establish and put into complete operation the
 school which is here contemplated, with its various
 appendages. As the income arising from this dona-
 tion can alone be appropriated, not more than six hun-
 dred dollars per annum can safely be calculated upon
 from this source; and as a part of the property is un-
 productive real estate, the amount may fall considerably
 short of that sum. The Trustees, however, confi-
 dently relying on the aid of their brethren, have pledged
 the faith of the institution in contracting a debt of
 about \$1500 for the erection of a school house. Five
 hundred dollars more will be necessary for its comple-
 tion; and it is well known that an annual amount will
 be necessary to pay an instructor, and to defray the
 current expenses.

Under these circumstances, and with a deep sense of
 the importance of the subject to the Methodist church,
 to the public at large, and to the rising generation,
 the Trustees come forward on this occasion to solicit

the cordial support of their brethren, and the friends
 of literature. This support we cannot believe will be
 denied. Who is there, we ask, among our brethren,
 to whom a bountiful Providence has granted the
 means of doing good, who will on this occasion with-
 hold his hand from bestowing according to his ability?
 While our brethren of other denominations are mak-
 ing the most vigorous efforts to promote the cause of
 education and piety, we trust that the Methodists will
 not remain behind in so important a work.

It will readily be perceived how great will be the
 benefits resulting from an institution like this, to that
 important body of our society, the travelling preach-
 ers; and consequently through them to the connec-
 tion at large. Called by the mandate of his Master to
 leave all behind to publish salvation to his fellow men,
 the Methodist preacher must necessarily leave his
 children, the objects of his fondest affection and most
 anxious solicitude, without the guidance and control
 of a father, which is necessary to the formation of cor-
 rect habits and virtuous principles. How often these
 considerations have produced painful sensations in his
 mind, and caused delay and embarrassment in his
 ministerial labors, is known only to a preacher who is
 a husband and a father. He indeed well knows that
 they have prevented in a great measure his more ex-
 tensive usefulness to the church and to the world.
 But here is an institution, one important object of
 which is to relieve him from his embarrassment. Here
 he may safely commit his children to the care of his
 brethren, assured that every proper attention will be
 paid, not only to their literary and moral instruction,
 but to the formation of industrious habits. And it
 will doubtless be a source of consolation to the min-
 ister of Christ when called to leave the church milit-
 ant for the church triumphant, to reflect that his or-
 phan children shall here find a home in the bosom of
 that church for which he has labored and spent his
 strength.

MOSES SPRINGER, Jr. President pro tem.
 JAMES WILLIAMS, Secretary.
 Readfield, March 22, 1835.
 N. B. The travelling preachers in the Maine Con-
 ference are severally authorized as agents to solicit
 and receive donations.

GENERAL INTELLIGENCE.

Naval Orders.—Commodore Rodgers has issued a
 general order for the prevention of Duelling among the
 American officers of the Navy, by which practice the
 country has already been deprived of many brave
 men; and declares, that for a violation of this order,
 by any officer, he shall not fail to put the laws in force
 against him to their utmost extent.

Despotism in Cuba.—The governor of Cuba, in
 obedience to the orders of the king of Spain, has es-
 tablished a military commission in that island; "to hear
 and judge respecting the offences of all persons, who,
 either by arms, writings, publications, or any other
 means, shall declare themselves enemies to the legiti-
 mate rights of the throne, or partisans of the Consti-
 tution published in Cadix in March, 1812, also of those
 who in public papers speak against the sovereignty of
 his majesty, or in favor of the abolished Constitution,
 or those who seduce or aid in seducing others to form
 any party, to promote tumults which affect the public
 tranquillity, of what nature or pretext soever they may
 be." This commission is said to be on the same plan
 with those recently established in Spain for the pun-
 ishment of persons suspected of liberal principles.
 We may soon expect to hear, therefore, of arrests,
 imprisonments, and executions. Several Spaniards
 have already arrived at this port to escape the impend-
 ing storm.—*N. York Observer.*

Hayti.—Mr. Dewey writes, that he was still con-
 vinced, after his arrival at Cape Haytien, that the
 promises of the government to the emigrants from this
 country are fulfilled in good faith; and that the
 reports which have come from the United States, of
 "harsh treatment, starvation, no work, no liberty to
 return," &c. were entirely unfounded. The reports
 have originated with those emigrants who do not want
 to work; or who remain in the town, and do not ac-
 cept of grants of land, and of course are not entitled to
 supplies; or who have sold their provisions for ardent
 spirits. It is true that "they could not be allowed to
 return, without paying back what the government had
 expended for their support; nor without obtaining a
 passport, as every person must." But the government
 not strict in preventing the return of any class of the
 emigrants.

Mexican trade.—A correspondent of the Philadel-
 phia National Gazette says, "we have just learnt from
 a merchant of respectability, interested in the trade of
 this country with Mexico, and in the prosperity of our
 own manufactures, that at the departure of the brig
 Cato from Alvarado, the sudden, unanticipated, enor-
 mous and unwarrantable augmentation of duty on
 American cotton shirtings over those of English fabri-
 cation, say from 6-8 cents a yard, to 10-12 cents, and
 10-18 for yard, to 13-14 and 16-18 for some, had
 been reduced to the old rates; and that this desirable
 event was induced by a representation made by the
 Consul of the United States at Alvarado to the Presi-
 dent, for the resident American merchants there."

New York.—The following summary, compiled
 from Spafford's Gazetteer and the late message of
 Governor Clinton, shows the rapid growth of this
 powerful State. Counties 65; towns and cities 682; post
 offices 876—in 1789 there were but 7, and in 1793
 only 20, an astonishing increase in the growth and in-
 telligence of the State. Electors about 300,000. Col-
 leges 5, with 755 students. Academies 36, with
 about 2683 students. Common schools 7382, with
 more than 400,000 scholars. In the free and charity
 schools in the city of New York, 10,383 scholars.—
 And for common schools, \$1,739,000, and its in-
 come distributed annually \$34,000. Militia, 146,000.
 The public debt (including \$4,270,000 canal stock),
 \$7,467,771. Funds unappropriated, \$4,270,000, in-
 clusive of canals, schools, literary and other specific
 funds. Taxable property, \$275,742,636. Popu-
 lation, 1,372,812. In 1818, the State tax was 2 mil-
 lions on a dollar—since that time it has been reduced to
 half a mill on a dollar, and in a short period the Gov-
 ernor expects there will be no necessity for any gen-
 eral tax. The revenue from the tolls on the canal the
 past year exceeded \$300,000, and the duties on salt
 \$100,000, which, with the other sources of income
 from the canal fund, will produce an excess of revenue
 over the interest of the canal debt of \$300,000.—
 The State is capable of supporting a population of 14
 millions.

Another Breach of Promise.—Peter Nelson, of New
 Orleans, has given notice, in a paper published in that
 city, stating that he was to have been married to a
 Miss Emma Bradford, of Boston, who had been his
 house-keeper for a short time. About two weeks be-
 fore she proposed to him to become his wife. He con-
 sented, and obtained a license accordingly, and sup-
 posing she was to be his wife, furnished her with clo-
 thing, &c. to a considerable amount. At the appointed
 time, his friends assembled, when she that was to have
 been the bride came into the room, made a few re-
 marks, and then left the house—having taken care
 to remove the wedding clothes, &c. clandestinely from
 the house a few days before. In his advertisement, he
 says, "from a sense of duty, I make the above state-
 ment of facts."

A person riding in England, with his child, 8 years
 old, run over and killed another child. On getting out
 of the carriage to render assistance, his horse ran
 away, and his own child was killed.

MURDER.

A young man has been apprehended and committed
 to prison in Fairfax county, Virginia, accused of the
 murder of Simpson, a southern merchant, on the 5th
 inst. near Centreville in that state; he had become
 intimate with the deceased a few days before the com-
 mission of the horrid deed; he is said to be nearly re-
 lated to some of the most respectable families in Vir-
 ginia, and was shortly to have been married. The
 circumstances appear strong against him.

It appears that Simpson and his murderer had ac-
 cidentally fallen into the company of each other, and
 continued and slept together for two days, at a tavern
 in Centreville. The former was a trader, and had
 written to one of his associates in Alexandria, that he
 was much accelerated in the accomplishment of his
 business by a young gentleman who was familiar with
 the country, and with whom he had formed an ac-
 quaintance. On the night of the murder they left the
 tavern after supper, in company, on some trivial busi-
 ness, as was understood, in the neighborhood. After
 a short absence, the young man returned alone to the
 tavern, and continued walking the floor to and fro for
 some time. In the course of the night he offered the
 landlord a certain sum in cash for a horse, although
 he had been obliged to ask credit for his whole fare.
 This, however, still excited no suspicion; and he de-
 parted for Leesburg on the next morning, where, on
 his arrival, he boasted to some of his acquaintances
 of the large sum which his pocket-book contained. The
 circumstance of the murder was not then known; nor
 until the second day after it was perpetrated, when
 the corpse was found behind a small bush, where it
 had been dragged. Suspicion immediately alighted
 on the young man, and he was arrested at Leesburg—
 his trunk searched, and the pistol with a spring dirk
 affixed to it, with which he evidently accomplished his
 diabolical purpose, and a part of the money which
 had belonged to the deceased, were found in it. He was
 brought back to Fairfax, and, after undergoing an
 examination, was committed to jail to await his trial,
 which will be in a few days. During his examination,
 he was asked to sign his name upon the dead body of
 Simpson, but seemed to do so with the utmost horror
 and tremulousness; and on being suddenly asked if
 any body was concerned with him in the murder, he
 very faintly answered no. He shot Simpson in the
 back with the pistol, the load of which penetrated to
 his heart, but did not go through his body. He then
 inflicted sixteen heavy wounds about the head and
 neck, with the dirk of the pistol, any one of which, it
 is thought, would have been fatal.

While passing from Camden to Columbia, South
 Carolina, the horses attached to the carriage in which
 General Lafayette rode, took fright, and ran until
 they were exhausted; they however kept the road,
 and the General remained in the carriage and escaped
 injury, except some bruises from its unsteady mo-
 tion.

Something new.—Rev. E. Wallace advertises in the
 Canadaigua New York paper, for business; he repre-
 sents himself as a sound and orthodox minister of the
 gospel, and that his cause may not be overlooked, he
 publishes sundry certificates of his excellence as a
 preacher. We would advise the reverend advertiser
 to take a missionary tour to the South. He might,
 perhaps, fall in with a certain village, where the good
 people not long since advertised for a competent min-
 ister of any denomination.

Efficacy of the Repeating Gun.—We are informed
 by Mr. Stansbury, who has lately arrived from
 Mexico, that some time in September last, Major Ed-
 wards, in company with another gentleman who was
 fortunately armed with one of Mr. Ellis's eight charge
 repeating rifles, in crossing from Mexico to Durango,
 were attacked by a band of robbers, which infest the
 section of the country, and by covering themselves be-
 hind a tree, after the third or fourth shot, caused such
 a panic among the banditti, that they were glad to
 make good their retreat, leaving two of the gang be-
 hind.—*Wash. Gaz.*

Longevity.—It is a remarkable fact, that there
 have lived in the town of Little-Compton, since the first
 of January, 1825, five men and one woman, whose
 united ages amounted to 566 years—the eldest was
 upwards of 160 years; and the youngest 81 years.—
R. I. Am.

New Mechanical Power.—A company is forming in
 France for the establishment of vessels on the canals
 and rivers of that country, the wheels or paddles of
 which are stated to be set in motion by powerful air
 pumps, the action of which is continued by the action
 of the paddles. Great secrecy has been observed as
 to this invention: but the mode in which the machin-
 ery is first set into action is said to be by a powerful
 wheel almost without friction, which although capable
 of producing an impulse equal to a forty horse power,
 is continued in motion by one person.—*N. Y. Even.*

Melancholy Accident.—On Tuesday last week,
 about noon, in Brandywine Hundred, State of Dela-
 ware, a child about four months old, of Mr. John
 Hanby, was killed by lightning during the severe
 storm on that day. It appears that the accident oc-
 curred while the child was lying in the cradle. The
 fluid set the child's cap on fire and split the rockers of
 the cradle; but what is most remarkable, is, that a
 small girl who was rocking the poor little innocent
 back to sleep, was but slightly injured in the leg. A
 sheep was also killed at the same time about two rods
 from the door of the house.—*Up. Union.*

Gold.—A considerable quantity of gold has recently
 been discovered in some masses of rock, in North
 Carolina, which is said to indicate great and extensive
 mines resembling those of Peru. One man had collect-
 ed a bushel of Gold, valued at \$90,000, and is stated
 to have become partially deranged in consequence
 of his good fortune.

Volcano.—The Essex County Republican, of
 March 12, says, "on Sunday last about 2 o'clock in
 the morning, a shock was felt in this town, supposed to
 be an earthquake." We have just learned from the
 town of Lewis, that it proves to have been a volcano.
 We understand there is a mountain there, whose
 bowels of stones and earth, have been thrown out to
 the depth of a hundred feet, and that smoke was seen
 to issue from the centre, for three days afterwards.
 It is reported that a similar eruption took place several
 years ago; we conclude, therefore, that it is a genuine
 volcano.—*Alb. Adv.*

Useful Invention.—Much curiosity was excited
 about nine o'clock, yesterday evening, in the Strand,
 by the appearance of a gentleman on horseback, from
 whose feet streams of light issued forth, and showed
 the pavement for several yards before and round the
 head of the horse as clearly as in day time. He stop-
 ped at our office, and we found on examination that
 the light proceeded from a set of lamps of his inven-
 tion, one of which was fixed under each stirrup, and
 having three sides darkened, emitted in front, a blaze,
 which was prevented by the rider's feet from rising to
 dazzle his eyes, and fell on the forehead with such
 power as to make every hollow or impediment visible,
 and render it as safe to ride in the darkest night as in
 the brightest noon. The lamps are supplied with com-
 mon oil, and so ingeniously arranged, that the light is
 not in the least affected by the motion of the horse.
 The gentleman, who left his name, Mr. Pent, 167,
 Piccadilly, had just ridden from Romford, in Essex, to
 town, and his lamps were in as good order, and shone
 as brilliantly, as when he set out.—*London paper.*

Valuable Present.—Sir Isaac Coffin, Admiral in
 the British Navy, and a native of this State, has ad-
 dressed a letter to the Corresponding Secretary of the
 Massachusetts Agricultural Society, stating that a
 Stud Horse and a Mare, of the Yorkshire Cleveland
 Bays, the most approved breed in England for the
 coach and the road, were ready to be presented by
 him, and to be placed at the direction of the Society,
 in Liverpool. The Society have unanimously voted
 their cordial thanks to Admiral Coffin, for his repeat-
 ed, munificent, and permanently valuable donations
 to the native State, of some of the finest animals of
 the most approved breeds in Europe. The Trustees
 give notice, that "these animals will probably arrive
 in Boston in the month of June, and immediate no-
 tice will be given where they are to be placed, that
 the community for whose advantage they were pre-
 sented may obtain the benefit intended."—*Salem pa.*

New Churches in Boston.—We are happy to state,
 that an elegant site has been purchased in Hanover
 street, for the erection of an Orthodox Congregational
 Church. We understand also, that a Unitarian
 church is to be erected near Fort Hill, and a Baptist
 church in the vicinity of Milk street. A Free-Will
 Baptist church is likewise contemplated to be built in
 Sea street.—*Gazette.*

MARRIED.

